A Good Minister of Jesus Christ.

A

Funeral SERMON

For the Reverend

Mr. RICHARD STEEL;
A faithful and useful Minister of the Gospel.

Delivered *Novemb.* 27. 1692.

By *George Hamond*, M. A. and Minister of the Gospel.

LONDON,
Printed for *Samuel Sprint* at the Bell in *Little-Britain*, and *John Lawrence* at the Angel in the *Poultrey*, M DC XCIII.

1418. c. 45.

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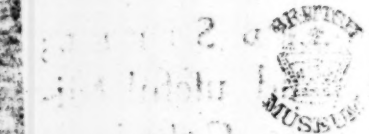

THE PREFACE,

To my Reſpected, and Beloved Friends, who were the ſpecial Charge of Reverend Mr. *Steel.*

THere are two *Things which gave the Occaſion of writing this Preface*: 1. *That I may lay before you the* Reaſons, *why I make this particular* Addreſs *to* you. 2. *That I may take this Advantage, to offer ſome* Requeſts *to you.*

1. *The following Diſcourſe is now expoſed to* publick View, *becauſe the Subject inſiſted upon in it, is of* general Uſe *and* Concernment *to* all *who have a due Senſe of* Religion, *and really look after the* Welfare *of their precious immortal Souls. For therein, they are directed how to make a Difference between ſuch as feed them only with* Chaff, *or* Aſhes, *and thoſe that break to them the* Bread of Life: *Between ſuch as* ſubvert *them, and thoſe that* build *them up in the* moſt holy Faith: *Between ſuch as would engage them in* furious Contentions, *and thoſe that endeavour to*

keep

keep them in the Unity of the Spirit, *and* Bond of Peace: *Between ſuch as follow* cunningly-deviſed Fables, *and* ſpeak Lies in Hypocriſy, *and thoſe that* rightly divide the Word of Truth. *Of what Importance theſe things are, the Serious and Conſiderate will quickly apprehend. But it is likely that they who are immerſt in the Love of the World, or infatuated with the Pleaſures of the Fleſh, will deſpiſe or ridicule them. If what is therein offered, ſhall, by the Bleſſing of God, make Impreſſion upon any, and prevail with them to enquire, and ſearch into the holy Will of God, declared in the Scriptures, touching*

theſe Matters, I ſhall greatly rejoice.

But I think that ye *are, in a ſpecial manner, concerned to review and ponder* this Sermon, *upon thoſe very Grounds that induced me to make this particular* Inſcription *of it to you; and my* Reaſons *are two.*

Firſt; *Becauſe it was upon your* Invitation and Requeſt *(as it was repreſented to me) that I undertook the Preaching of my Brother* Steel's *Funeral Sermon. It is true, that Application was made to a very Reverend and Excellent Servant of God, to have performed that* Labour

Labour of Love, *and that I did earneſtly importune him to accept it; but he abſolutely refuſed it. For though he profeſſed his very great Eſteem for the Memory of Mr.* Steel, *and that he would be ready upon all Occaſions, to ſhew it; yet he concluded, that it was* moſt proper *for me to perform that* Service, *as being, by the Providence of God, brought into ſuch a* Conjunction *with him in the Miniſtration of the Goſpel. Whereby I ſaw, that there was no way to change his Reſolution, or to invalidate his Reaſon. This I now mention to you, that ye may have a plain, tho brief, Account of that Procedure;*

and ſo to prevent, or remove, ſome Surmiſes, which, it may be, have been entertained by ſuch as determine things meerly according to their own Preconceptions *or* Prejudices. *And now, I hope, that none will interpret my ſolliciting of that* eminent Perſon *to have yielded to that Requeſt which was made to him, to have proceeded from any* Unwillingneſs *in me to afford my Service (ſuch as it is) toward the* ſolemnizing *of my deceaſed Brother's* Funeral. *For to* that *I was* forward *enough, both out of that* Affection *and* Honour *which I had for* him; *and out of the Deſire which I had to* gratify you;

you; *especially in that which might conduce to the promoting of your Faith, Holiness and Comfort. Upon the whole, I think my* first Reason *must be allowed to have its* Weight, *That the* Motion *of Preaching the Sermon, coming from you, it is fit, that now it should be* tendered *to you.*

The second *Reason, why I* direct *these Papers to* you, *is, Because as soon as the* Sermon *was* preached, *ye requested me to make it* publick. *In this also I complied with* your Desires, *tho not without some* Reluctance *from my own* Temper *and* Inclination, *which was,*

was, and is, never to be forward *to* thruſt *out any Thing of Mine into the World. For I ſaw there were* others *far better qualified for Writing, who have abundantly furniſhed thoſe that will make uſe of their* Labours, *with great variety of* profitable *and* excellent Books. *And let me have leave to add farther, That tho I complied with your* Motion *to* Print the Sermon, *without much* Gainſaying, *yet I have been* inflexible *to the* Importunities *of others, in ſome* like Inſtances. *Seeing then, that from* firſt to laſt, *ye have* influenced *me in this Undertaking, ye may* reaſonably *claim*

a ſpecial Intereſt *in the following* Diſcourſe. *And I doubt not, but ye will* kindly accept *this* Tender *of it to you.*

2. *Having laid before you the* Reaſons *that moved me to give* you *a ſpecial* Intereſt *in the following Diſcourſe, I ſhall now ſubjoin thoſe* Requeſts, *which I deſire may be granted by you. I have, ye ſee, complied with your Propoſals: And I hope ye will ſhew your ſelves as* ductil *to my* Demands, *eſpecially when ye find that I ask nothing of you, but what your* Duty *and* Concernment *obligeth you to yield unto.*

1. *I entreat you frequently and ſeriouſly to* revolve *in your Minds, and carefully to* recollect *thoſe things which ye have* heard from, *or* obſerved *in your late worthy* Paſtor, *that may, in a more* ſpecial manner, *be* inſtructive *or* directive *to you in your* Faith *and* Obedience. *And that not only what he taught you in his* publick Preaching, *but alſo in his* Viſits *and* Conferences *with you. For therein, he uſed to* drop *ſomething that might more neerly touch your* Circumſtances; *as by* anſwering *your* Caſes, *or by* exciting *and directing you in the conſcientious Diſcharge of your Duty toward God and Man.* 2.

2. *I deſire you who are* Traders *and* Dealers *in the World, to have frequent recourſe to his Book, entituled,* The Tradeſman's Calling; *and to peruſe it, not only as a Divertiſement to entertain your* ſpare-time *withal, but to ſelect thoſe* Rules *and* Directions *that are moſt accommodate to your Employments; and to* obſerve *them, that ye may* pleaſe God, obtain his Bleſſing, *and be a* Credit to Religion.

3. *I recommend to you his Book, entituled,* An Antidote againſt Diſtractions; *and ſo to acquaint your ſelves with it, that it may become*

come familiar to you, and leave ſuch Impreſſions upon you, as may abide in your Hearts, and actually to excite them, when ye are exerciſing your ſelves in Religious Duties.

4. Endeavour to write after his Copy, and to imitate him in Works of Charity and Mercy, in which he was very abundant, and very prudent.

5. Approve the Sincerity of that Love and Reſpect which ye profeſſed your ſelves to bear to your deceaſed Paſtor, by your Readineſs to perform any Office of Love, Kindneſs or Aſſiſtance to his diſconſolate Widow, and his Children, in any thing

thing wherein ye may gratify them.

6. *Maintain* Union *and* Concord *among your ſelves.* Let nothing be done thrô Strife, or Vain-glory, but in Lowlineſs of Mind; let each eſteem other better than themſelves. Look not every Man on his own things, but every Man alſo on the things of others. Let this Mind be in you, which was alſo in Chriſt Jeſus.

7. *My concluding Requeſt to you all, is,* Let your Converſation be as becometh the Goſpel of Chriſt. Be Blameleſs, and Harmleſs, the Sons of God, with-

without Rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World.

I leave theſe my Requeſts *with you: And* commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among them that are ſanctified.

Books ſold by John Lawrence *at the Angel in the* Poultry.

A Sermon preached on the Thankſgiving-Day at *Crosby-Square*. By *Samuel Slater*, Miniſter of the Goſpel. 4*to*.

A Sermon preached at the Funeral of Mr. *Reynolds*, Miniſter of the Goſpel. 4*to*.

Bp. *Wilkins* of Prayer and Preaching. 8*vo*.

Addy's Short-hand. 8*vo*.

Praxis Catholica; Or, The Country-man's univerſal Remedy; being excellent Phyſical Receipts. By *Chriſtopher Pack*, Doctor of Phyſick. 8*vo*.

A Good Miniſter OF JESUS CHRIST.

2 Tim. II. 15.

Study to ſhew thy ſelf approved unto God, a Work-man that needeth not to be aſhamed, rightly dividing the Word of Truth.

WE are, this Day, to ſolemnize the Funeral of a good and faithful Servant of Jeſus Chriſt, who is now

 entred

entred into the Joy of his Lord. Wiſe he was, and skilful in turning many to Righteouſneſs; and now (as we have good ground to believe) he ſhineth as the Brightneſs of the Firmament. He is now no more in the Land of the Living: and many they are, who will find him wanting. One of the Pillars is removed out of the Temple of God upon Earth (*a*). The Miniſters of Chriſt, in and about this City, will quickly be ſenſible that there is one of the Watch-men taken away. His deſolate Family is full of Lamentation, becauſe the Covering thereof will no more overſhadow it. Some weep for the loſs of their Spiritual Father, who begat them to Chriſt through the Goſpel: Others

(*a*) Rev. 3. 12.

thers miſs their Nouriſher, who was wont to give them their portion of Meat in due ſeaſon. And as for my ſelf, I am deprived of a Brother greatly honoured and beloved by me, whom I always found an helpful and concordant Fellow-Labourer in the Work of the Goſpel. On all hands, there are thoſe who recount their Loſs; but to him to die is gain, for he is departed and gone to Chriſt, which is beſt of all.

I need to ſay no more touching the ſpecial Occaſion of this Meeting, as being known to you all, as ye declare by your coming hither in greater Numbers than uſual. But it is likely that ſome will be diſappointed of their Expectation: for I ſuppoſe, that ſeveral came to hear an eminent Servant of God,

who is richly furniſhed with all Kinds of Miniſterial Abilities; whereas they now find, that the Providence of God hath laid this Service upon one who is deſtitute of thoſe Accompliſhments: nevertheleſs, I ſhall endeavour, through the Help of Chriſt, to ſpeak the Words of Truth and Soberneſs.

And that ye may know beforehand, what Subject is provided for your Attention, (and ſo your Thoughts will be the better fixed) I ſhall let you underſtand, that my Deſign is to ſet before you the rough Draught, or Repreſentation *of a good Miniſter of Jeſus Chriſt*, as the Apoſtle ſtiles him, 1 *Tim.* 4.6. And I think my Choice will be for your Edification: For while I deſcribe ſuch an one, I ſhall but hold up to your View a Glaſs or Mirror,

Mirror, wherein ye may behold the reflected Portraicture of our deceaſed Brother. And when ye maturely conſider his Idea, ye cannot but find your Thoughts running into ſuch Iſſues as theſe; He was lately with us; and did we then underſtand what a Jewel we poſſeſſed? He is now taken away, and are we duly apprehenſive of our Loſs? It is a common Inſtance of our Infirmity, and Inadvertency, that we ſeldom prize Mercies according to their proper Worth, Excellency and Uſefulneſs, until we have loſt them; and then it is uſual to hear Men breathing out *Job*'s Lamentation, *O that I were as in Months paſt.* Let us then become ſo wiſe, as thankfully and faithfully to improve preſent Bleſſings and Advantages, leſt

our Saviour's Minatory Prediction overtake us; *The days will come when ye ſhall deſire to ſee one of the days of the Son of Man, and ſhall not ſee it.* (*b*)

And now, I ſhall, without farther prefacing, apply my ſelf to handle the Words which I read to you. They are directed to *Timothy* in a way of Admonition or Advice; *Study to ſhew thy ſelf approved unto God.* —— But when ye thorowly ponder them, ye may perceive, that in them is contained the *Delineation of a good Miniſter of Jeſus Chriſt*, and that drawn by the skilful Hand of the Apoſtle *Paul*, as it was held and guided by the Holy Ghoſt himſelf. But, in framing his Character, he thought it not

(*b*) *Luke* 17. 22.

not enough to shew himself alone, or by himself: For he placeth near him the Image or Picture *of a wordy, proud and wrangling Pretender.* Thus, in one Frame, ye often behold the Picture of a beautiful Person, with a deformed Negro or ugly Satyr standing by him: For Contraries illustrate one another. In the *Canticles*, the Church of Christ is represented *as the faireſt among VVoman*, but it is placed as *a Lilly among Thorns* (*c*). The like Course doth the Apostle take here. He sets forth a good Minister of Jesus Christ in very lively Colours; and withal, he depaints a *vain-glorious, contentious Sophister.* Neither can we well read the Text, but our Eye will glance

(*c*) *Cant.* 1. 11. compared with Chap. 2. 2.

upon the Words which immediately go before it, and thoſe that follow after it, In which he diſcovers a bad Miniſter; that when we compare him with a good one, and are made ſenſible of the Contrariety that is between them, we may cleave to the one, and relinquiſh the other. The Deformities and malignant Qualities of a bad Miniſter, are laid open in the 14*th* and 16*th* Verſes: the Sum whereof is this; *That a bad Miniſter is one who ſtrives about VVords to no profit, but to the ſubverting of the Hearers:* and he is one, whoſe Art and Occupation lies *in prophane and vain Bablings, which tend to the increaſe of more Ungodlineſs.* We muſt then allow a little of our time to ſearch out his Marks and Properties, though very

very curſorily. And if ye well obſerve him, he will quickly diſcover his Spirit and Temper; for he is a Man of Heat, ready to ſtrive; but not apt to teach. He hath a Torrent of Words, but they are empty and inſignificant. (*d*) He is all Tempeſt and Whirlwind, to rend and tear in pieces; but he is a Stranger to the *Things that make for Peace.* But *the Servant of the Lord muſt not ſtrive; but be gentle unto all Men, apt to teach, patient: In Meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them Repentance to the acknowledging of the Truth* (*e*). The contentious Wrangler is one who will diſpute every thing to the ſhaking

(*d*) κενοφωνίας. (*e*) 2 *Tim.* 2. 24, 25.

ſhaking of the very Foundations of Religion, but would have nothing ſettled or determined. It was the grave Aphoriſm of a Perſon of great Experience among us, *That the Itch of Diſputing, bred the Scab in the Church* (*f*): It muſt needs be very grievous to ſuch as love Truth and Peace, to ſee ſo many Volumes of Controverſal Writings, in which the contending Parties do aſperſe and damn one another; and yet when the Matter in debate is calmly ſtated, it will appear, in ſeveral Inſtances, that it is only a Strife about Words (*g*) that fills up a great part of the Wrangle.

(*f*) Sir *Henry Wotton*; Diſputandi pruritus peperit ſcabiem Eccleſiæ. (*g*) 1 *Tim.* 6. 4. —ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας.

gle. And therefore, did we attend unto that which the Apoſtle here declares, we might find enough to make a ſober Perſon to be for ever out of love with all hot and furious Contentions; for he fixeth two black and diſgraceful Blots upon them: 1. *That theſe ſtrifes about VVords are unprofitable*: They have in them οὐδὲν χρήσιμον: They have nothing in them that may make a Man wiſer or better. And to diſparage them the more, he adds, Titus 3. 9. *That they are unprofitable and vain* (*h*). Every diſcreet Perſon before he engage in any Undertaking of conſequence, will deliberate and conſider: *Cui bono?* What Advantage or Benefit

(*h*) ἀνωφελεῖς, καὶ μάταιοι.

nefit is to be expected? It is a very ſerious Queſtion, and fit to be propounded to many Diſputers; To what End do they peſter the Church of God with their needleſs, unprofitable and vain Controverſies, and thereby diſorder themſelves, and diſturb others? Whatſoever doth not edify, is without the Compaſs of the Charge and Employment of a good Miniſter of Jeſus Chriſt. He hath Work enough to do about things neceſſary and profitable. 'Tis poſſible, that ſome other things may *be lawful*; *yet if they be not expedient, if they do not edify*, he may let them alone, and not meddle with them (*).

I

(*) 1 Cor. 10. 22. *All things are lawful for me, but all things are not expedient*; — *but all things edify not.*

I could heartily wiſh, that the Apoſtolical Canon were better obſerved by us all, 1 *Cor.* 14. 26. *Let all things be done to edifying.*

2. Though it might be ſufficient to caution us againſt Strifes about Words, to tell us, That they are unprofitable and vain; yet, to beget in us a greater Averſation to them, the Apoſtle adds, That they are very miſchievous; for *they ſubvert the Hearers, and will increaſe to more Ungodlineſs.* The Work of a good Miniſter of Jeſus Chriſt, is to *build up* his Hearers in Knowledg, Faith, Holineſs and Comfort; and to that end, to nouriſh them with the ſound Doctrine of the Grace of God: Acts 20. 32. *And now, Brethren, I commend you to God, and to the Word of his Grace, which*

is able to build you up: —— They are then the Miniſters of Satan, who make it their buſineſs to ſubvert their Hearers; To turn them upſide down; as the Word ſignifies, *Matth.* 21. 12. *And overthrew the Tables of the Money-Changers* (*i*). Satan is half ſure to make a Prey of ſuch as he hath ſo unſetled, as that they have no ſtable Foundation to bottom upon. *When Men become Scepticks in the Eſſentials of Religion, they are in the next Diſpoſition to become Atheiſts:* And ſuch Inſtruments of Satan as will ſerve him to ſubvert their Hearers, will alſo lend him their Help *ædificare in Gehennam, to build them*

(*i*) τὰς τραπέζας —κατέστρεψε.

them up for Hell; and the effectual way to do ſo, is for them to deride and ridicule all ſerious Godlineſs, and to flatter or harden Men in their vicious Courſes; and then ye may be ſure they will be good (or rather bad) Proficients in the School of the Devil, *for they grow worſe and worſe* (*k*). In brief; It is the Devil who is the greateſt Gainer by unprofitable Sermons and furious Contentions. For, by them, the Spirits of Men are exaſperated, the ſecure Sinners are hardened, Charity is expelled, Diviſions are perpetuated, edifying Doctrine is excluded, and every evil Work befriended: *For where Envying and Strife*

(*k*) 2 *Tim.* 3. 13. προκόψουσιν ἐπὶ τὸ χεῖρον.

Strife are maintained, there will be Confuſion and every evil VVork (*l*).

Having ſaid ſo much of the bad Miniſter, whom we could not but take notice of, the Apoſtle pointing him out to us, we ſhall diſmiſs him, and commend to you the Apoſtle's Admonition; 2 *Tim.* 3. 5. *Having a Form of Godlineſs, but denying the Power thereof; from ſuch turn away.*

And now we ſhall proſecute *the fair and amiable Character of a good Miniſter of Jeſus Chriſt*, as the Apoſtle here lays it before *Timothy* for his Imitation; *q. d.* O my Son *Timothy*, be not thou like unto thoſe Affecters of *Vain-glory and*

(*l*) *Jam.* 3. 16.

and Applauſe, who (by Wit and Sophiſtry) will undertake to prove and diſprove, whatſoever their Humour or Intereſt ſhall prompt them unto. Their Words may be copious, and well placed; their Periods handſom, and of an artificial Compoſure: But what will all this advantage *the Doctrine which is according to Godlineſs?* Nay, you may be ſure, their frivolous Diſputes and fiery Contentions, will obſtruct it. Therefore do thou (O Man of God) bid defiance to Pride and Paſſion; *And do thou follow after Righteouſneſs Godlineſs, Faith, Love, Patience, Meekneſs* (m): *Give Attendance to Reading, to*

C *Exhor-*

(m) 1 Tim. 6. 11.

Exhortation, to Doctrine. Take heed to thy ſelf, and to thy Doctrine, continue in them; for in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee (*n*): And (to ſum up all) *ſtudy to ſhew thy ſelf approved unto God, a Work-man that need not be aſhamed, rightly dividing the VVord of Truth.* If thou obſerve theſe things, thou ſhalt be *a good Miniſter of Jeſus Chriſt* (*o*).

That ye may, then, have a more clear and diſtinct View of ſuch an excellent Perſon, as the Apoſtle here delineates, I ſhall endeavour to repreſent him in his ſeveral graceful Properties, as they

(*n*) 1 *Tim.* 4. 13, 16. (*o*) 1 *Tim.* 4. 6.

they are laid before us in the Text, *e. gr.*

1. A good Miniſter of Jeſus Chriſt, is one who is *very ſtudious and induſtrious:* One that ſincerely deſigns, and ſedulouſly endeavours, with Fidelity, to diſcharge that Truſt which is repoſed in him by God. And he that doth ſo, may be confident of his Aſſiſtance and Bleſſing in his Work. 1 Tim. 1. 12. *I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the Miniſtry.* This Property of a good Miniſter, may be extracted out of that Monitory Word which the Apoſtle here makes uſe of (*p*);

(*p*) σπέδασον.

and is by our Tranſlation render'd *Study*; by the vulgar Latin, *Be very careful* (*q*): by another, (having an eye to the Primitive Theme) *Make haſte* (*r*). We may take in all, and then the Senſe will be more pregnant, *q. d.* Loſe no time, but preſently ſet about, and effectually beſtir thy ſelf in the Execution of thy Miniſterial Office and Duty. Excite, and preſerve in thy ſelf, ſuch an active and vigorous Frame of Spirit, as ſtands in oppoſition to Slothfulneſs. Rom. 12. 11. *Not ſlothful in Buſineſs, fervent in Spirit, ſerving the Lord* (*s*). From hence we

(*q*) Sollicitè cura. (*r*) Æth. σπεύδω, feſtino, propero; *and from thence comes* σπουδάζω. Sedulò ſtrenuè operam navo; contendo, enitor. (*s*) τῷ σπουδῇ μὴ ὀκνηροὶ.

we may conclude, *Of all Perſons in the World, the good Miniſters of Jeſus Chriſt ſhould not be idle or ſlothful, but ſtudious and induſtrious in their proper Work, and perſiſt therein with Alacrity, Activity, and Conſtancy.*

The Reaſons that may prevail with them, and engage them hereto, are many and weighty; *e. gr.*

1*ſt.* They ſhould be furniſhed *with a more than vulgar Meaſure* of ſacred Knowledg, in the Doctrines and Myſteries of the Goſpel, that they may declare the whole Counſel to the Edification of his Church. Moreover, they are ſet for the *Defence of the Goſpel* (*t*): and ſhould endeavour

(*t*) *Phil.* 1. 17.

to be able, *by ſound Doctrine, to exhort, and convince the Gain-ſayers, and to ſtop their Mouths* (*u*). Now, moſt evident it is, that they who deſire to be meetly qualified for ſuch Undertakings, muſt *give Attendance to Reading: They muſt meditate on theſe things, and give themſelves wholly to them, that their Profiting may appear to all.* It would be a great Reproach to Teachers of the Goſpel, to be like thoſe Teachers of the Law, whom the Apoſtle derides, 1 *Tim.* 1. 7. *Deſiring to be Teachers of the Law, yet underſtand neither what they ſay, nor whereof they affirm.* What think ye then will become of the Lazy

(*u*) *Tit.* 1. 9. —τὸς ἀντιλέγοντας ἐλέγχειν. Ver. 11. ἐπιστομίζειν.

Lazy and Slothful, when the moſt Studious and Induſtrious, out of a deep Senſe of their own Imperfections, cry out, And who is ſufficient for theſe things?

2. A good Miniſter of Jeſus Chriſt, will feel himſelf obliged to be *ſtudious* and *induſtrious*, when he reflects upon that *bleſſed Work, wherein his Employment lies*, The Converſion and Salvation of precious immortal Souls; which ordinarily, are much concerned in his Sedulity and Fidelity. For though God doth confer his Grace, according to his own Soveraign Will and Pleaſure; *for it is not of him that willeth, or of him that runneth, but of God that ſheweth Mercy* (x);

(x) *Rom.* 9. 16.

and he may chooſe the fooliſh Things of the World to confound the Wiſe; yet Miniſters cannot in Faith, expect that God ſhould give the *Increaſe*, unleſs, on their part, there be *Planting* and *Watering* (*y*): and that not in a remiſs, or unconcerned Manner, but according to the Apoſtle's Example; Col. 1. 28, 29. *VVhom we preach, warning every Man, and teaching every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus: Whereunto I alſo labour, ſtriving according to his VVorking, which worketh in me mightily.*

3. The good Miniſter of Jeſus Chriſt will ſee cauſe enough that he

(*y*) 1 *Cor.* 3. 6.

he ſhould be ſtudious and induſtrious, when his Heart is under due Impreſſions of that *tremendous Account* which he muſt give to Jeſus Chriſt. For ſuch a time will certainly come. The Charge which the Apoſtle gives is terrible as a Clap of Thunder; 2 *Tim.* 4. 1, 2. *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judg the Quick and the Dead, at his Appearing, and his Kingdom; Preach the VVord, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all Long-ſuffering and Doctrine.* The Negligent will then find, that all Excuſes and Evaſions will be rejected and deſpiſed. It will avail nothing to plead, That *their other Buſineſſes or Diverſions* were ſo many, that they had neither *Time* nor *Inclination* to ſtudy or preach

preach the Goſpel: for no Pretenſions could ſecure the unprofitable, ſlothful Servant, from falling under that dreadful Sentence, *Take the Talent from him: — Caſt the unprofitable Servant into outer Darkneſs; there ſhall be weeping and gnaſhing of Teeth* (z).

This may ſuffice to have been ſpoken touching the firſt Property of a good Miniſter of Jeſus Chriſt. He is one that is ſtudious and induſtrious; 'that haſtens to his Work with Alacrity, and perſiſts in it with Conſtancy.

2dly. The ſecond Property of a good Miniſter of Jeſus Chriſt, is, *That*

(z) *Matth.* 25. 28, 29, 30.

That he is one who chooſeth and purſueth a right End, both in his Undertaking and Acting: He hath his *Eye* always upon the *Mark*; and all his Studies and Endeavours have a direct and proper Tendency to it: and that is, *That he may approve himſelf unto God.* What the Apoſtle preſcribed to *Timothy*, he practiſed himſelf: 2 *Cor.* 5. 9, 10. *Wherefore we labour* (or *endeavour*) *with an holy Ambition* (*a*), *that whether preſent or abſent, we may be accepted of him: For we muſt all appear before the Judgment-Seat of Chriſt.* Two things the good Miniſter doth reach after.

(1.) That he may be *approved.*

(2.) That God may ratify his *Approbation.* (1.) That

(*a*) φιλοτιμέμεθα; ambimus: *Rom.* 15. 20. φιλοτιμέμενον εὐαγγελίζεσθαι.

(1.) That he may obtain an Approbation (*b*); and ſuch an one, as is given after Trial: *Jam.* 1. 12. *Bleſſed is the Man that endureth Temptation* (*c*) (*or Trial*); *for when he is tried* (*d*), *he ſhall receive the Crown of Life.* Men are ſometimes too raſh and precipitate, in paſſing their Judgment, and ſo may take *Braſs for Gold:* But God ſearcheth the Heart, and will never approve any Perſon whom he hath not thorowly tried. When *Jeſſe*'s Sons came before *Samuel*, he looked upon *Eliab*, and ſaid, *Surely the Lord's Anointed is before me: But the Lord ſaid unto* Samuel, *Look not on his Countenance, nor on the*

(*b*) ἑαυτὸν δόκιμον παρεχεῖσαι. (*c*) πειρασμόν. (*d*) ὅτι δόκιμος γενόμενος.

the Height of his Stature; becauſe I have refuſed him: for the Lord ſeeth not as Man ſeeth; for Man looketh on the outward Appearance, but the Lord looketh on the Heart. Happy then are they, who, notwithſtanding their many Defects and Infirmities, can appeal to God for their Sincerity: *Pſal.* 17. 3. *Thou haſt proved my Heart, and tried me in the Night, and ſhalt find nothing*; *i. e.* nothing inconſiſtent with Uprightneſs or Sincerity.

(2.) That God may ratify his Approbation: for it is God who will paſs the final and deciſive Sentence: *It is not then, he who commendeth himſelf, (or is commended by others) that is approved, but he whom the Lord commendeth* (*e*).

Many

(*e*) *Cor.* 2 11. 18.

Many are they who are ambitious to purchaſe the good Opinion and Praiſe of Men, and *love it more than the Praiſe of God* (*f*). But of all Perſons in the World, it looks worſt in a Miniſter of Jeſus Chriſt to be *Animal gloriæ*; to hunt after Applauſe, and to feed upon the Breath of popular Acclamations. What diſmal Effects have ſprung from the poiſonous Root of affected Popularity? Therefore the good Miniſter of Jeſus Chriſt muſt fortify himſelf againſt the Inſinuations of good Report, as well as againſt the Vexations of evil *Report*: and be content *to paſs through Honour or Diſhonour, evil and good Report*; *and ſo* ſupport himſelf with the Approbation of God, and the Teſtimony of a good Conſcience.

This

(*f*) *Joh.* 12. 43.

This Clauſe [*ſtudy to approve thy ſelf unto God*] is well paraphraſed by the Syriac, *Let it be thy Care to preſent thy ſelf before God, with great Integrity* (*g*). Good Miniſters are conſcious to themſelves of many Infirmities, and bewail them before the Lord; As their Unskilfulneſs in explicating the great Myſteries of the Goſpel; the Remiſsneſs of their Zeal; their Entanglements, Diverſions, Diſtractions, and ſuch like: yet it may be a ſweet Refreſhment, and Relief to them, that they can ſay, That they have ſincerely deſired to ſerve the Lord in the Goſpel of his Son Jeſus Chriſt.

And

(*g*) Tibi curæ ſit ſiſtere teipſum integerrimè coram Deo.

And great *Reaſon* there is, why a good Miniſter of Jeſus Chriſt ſhould ſtudy to approve himſelf unto God.

1. Becauſe it is God who entruſts and employs him in the Miniſtration of the Goſpel: And to him he muſt give an account of his Stewardſhip. If the *Office of the Miniſtry* were merely an *Humane Conſtitution*, and the Inſtructions, Rules and Meaſures, which Miniſters were to be determined by, in the Execution of their Office, were all of *Man's Appointment*, then would it be ſufficient for them ſo to demean and carry themſelves therein, as to gain the Approbation of Men: *But if the Office, Work and Rule*, be from Heaven, and not of Men, then it is their Concernment, as well as their

their Duty, to ſeek the Approbation of God. The Apoſtle's Way of Reaſoning in another like Inſtance, will, I think, guide us to what we are to conclude in this Caſe; 2 *Tim.* ii. 4. *No Man that warreth, entangleth himſelf with the things of this Life, that he may pleaſe him, who hath choſen him to be a Souldier.* And may we not argue, *à Minori ad Majus*, He that is bound to the Lord Chriſt, the *Captain* of our Salvation, under his *Sacramentum Miniſteriale*, ought not to entangle himſelf in Matters of a foreign Nature, eſpecially when they are obſtructive to his proper Work; much more, if inconſiſtent with it? but he ſhould bend all his Thoughts, Cares and Endeavours to pleaſe him, who hath choſen him to be a Miniſter. When, I

ſay, the Office is from God, yet that leaves room enough for Men, who have a delegated Power from Chriſt (in the ordinary Way) to try the Perſons, who are to be admitted to the Execution of that Office. And having found them fit, *to ordain them with Faſting, Prayer, and Impoſition of Hands*; and ſo ſolemnly to inveſt them therewith (*b*). Yet ſtill it muſt remain unſhaken, That Man doth not make the Miniſtry, neither may Man, by his proper Authority, appoint the Miniſter his Rule, nor apportionate his Work: For that belongs to the Lord Chriſt only; *Eph.* 4. 8, to ver. 14. *When he aſcended up on high, he led Captivity captive,*

(*b*) 2 *Tim.* 2. 2. *Tit.* 1. 5.

captive, and gave Gifts unto Men: —And he gave ſome Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt.

2. A good Miniſter of Jeſus Chriſt, ſhould ſtudy to approve himſelf unto God; becauſe, *from him alone, he is to receive his full and ultimate Reward.* Sad and miſerable would be the Lot of a good Miniſter of Jeſus Chriſt, if the Favour of Men and earthly Preferments were all that he might look for after his greateſt Sedulity and Fidelity. The Apoſtle *Paul* had, certainly, more in his Eye; for he profeſſeth, that it was ſomething elſe which kept him from fainting and ſinking under

all the Burdens of his Services and Sufferings; and that was, *That he looked not at the things which are ſeen, but at the things which are not ſeen; becauſe the things which are ſeen, are temporal; but the things which are not ſeen, are eternal* *. And a great and precious Promiſe they have to encourage them in their Labours, and to ſupport them under their Burdens; 1 *Pet.* 5. 2, 3. *Feed the Flock which is among you,* (or in as much as in you lies); *and when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.* This may ſuffice to have been ſaid, touching the ſecond Property of a good Miniſter of Jeſus Chriſt; He is one who

* 2 *Cor.* 4. 16,—18.

who ſtudies to approve himſelf unto God.

3*dly.* His third Property, is, *That he is a Work-man, that needeth not to be aſhamed.* There are two Branches in this Part of his Character.

(1.) If you look upon him *abſolutely*; ſo he is a Workman.

(2.) If ye look alſo upon the *Modification adjoined*; ſo he is a Workman that needeth not to be aſhamed.

1. A Workman he muſt be (*i*); and that Work which he is called unto, is no eaſy Employment, but very laborious; for the Word u-

(*i*) ἐργάτης.

ſed in the Text, is tranſlated a Labourer; *Matth.* 9. 37. *The Labourers are few:* And Ver. 38. *Pray ye therefore the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt* (*k*). Neither is his Labour like to ſome kinds of Recreation; in which Men do but *play*, while they take a *great deal of Pains:* But it is hard Labour, even to Laſſitude and Wearineſs, to the waſting of their Strength, and exhauſting of their Spirits. For ſo doth the Scripture ſet forth the Working and Labouring of the good Miniſters of Jeſus Chriſt; 1 Theſſ. 5. 12. *Know them that labour among you:* τὸς κοπιῶντες (*l*). 1 *Tim.*

(*k*) ἐργαται ὀλίγοι: — ὅπως ἐκβάλη ἐργάτας.
(*l*) κοπιάω, laboro, fatigor, laſſor.

1 *Tim.* 5. 17. —— eſpecially they who *labour* in the Word and Doctrine. This ye may find exemplified in two Inſtances; The Former is of Chriſt, when he was ſpent and tired out with his Journey, *Joh.* 4. 6. *Jeſus therefore being wearied with his Journey, ſat thus on the Well* (*m*). The Latter is of the Diſciples, who had toiled out themſelves all night, *Luke* 5. 5. *Maſter, we have toiled all night* (*n*). Theſe places are produced to ſhew, That a good Miniſter of Jeſus Chriſt is a Work-man, whoſe Employment requires very hard Labour; ſo that he hath no time allowed him for Idleneſs or Remiſs-

(*m*) κεκοπιακὼς ἐκ τῆς ὁδοπορίας. (*n*) δι' ὅλης νυκτὸς κοπιάσαντες.

neſs, though ſome time be indulged to him for his Relaxation, through his Maſter's tender Compaſſion; *Mark* 6. 31. *And he ſaid unto them, Come your ſelves apart, and reſt a-while: for there were many coming and going, and they had no leiſure ſo much as to eat.* However God may deal with ſuch as ſtand all the day idle in the *Market-place*; yet, doubtleſs, he will not endure any Loiterers in his *Vine-yard*, in which even the Fig-tree, which was barren, would not be allowed to have a Standing (*o*); much leſs might the Dreſſer of the Vine-yard expect to be tolerated, if he brought forth no Fruit. Our Saviour told his Apoſtles, *that he had*

(*o*) *Luk.* 13. 6, 7.

had ordained them, that they ſhould bring forth Fruit: and that Fruit was their converting of Souls to God, as the Apoſtle explains it, Rom. 1.13.—*That I may have ſome Fruit among you alſo, as among other Gentiles.* The Miniſters of Chriſt may intercede for the Enlargement of the time of God's Patience toward an unfruitful People; but then it is upon their Engagement to uſe double Diligence in cultivating of them: *Luke* 13. 8. *Lord, let it alone this year alſo, that I may dig about it, and dung it.*

Thus ye have one of the Apellations by which a good Miniſter of Jeſus Chriſt is denominated, that he is a Work-man. But becauſe I told you, that my Deſign in this Diſcourſe would be to give you ſome diſtinct Repreſentation of ſuch

ſuch an one, I think it neceſſary to add ſome other Titles by which the Spirit of God doth notify him to us, that ye may ſee him in a clearer Light, and form more perfect conceptions of him. The good Miniſters, then, of Jeſus Chriſt, have *two ſorts of Titles* conferred upon them:

Some, that ſet forth *their Dignity:*
Others, that bind them to their *Duty.*

In reciting the Former, I ſhall be very brief: yet may I not ſilently paſs them over, leſt I ſhould be injurious both to them and you.

1. Their Titles that do ſet forth their Dignity.

Of

Of theſe I ſhall mention four only.

(1.) They have the glorious Name of *Angels* ſet upon them (*p*); Rev. 1. 20. *The ſeven Stars are the Angels of the ſeven Churches.* Angels, we know, are the higheſt Rank, and moſt noble Order among all the Creatures: And they have the Denomination of Angels, becauſe they are the *Meſſengers* of the great God. And ſuch are all good Miniſters of Jeſus Chriſt. *Ambaſſadors*; 2 Cor. 5. 20. *Now then, we are Ambaſſadors for Chriſt. Meſſengers*; Hag. 1. 13. *Then ſaid* Haggai, *the Lord's Meſſenger in the Lord's Meſſage, to the People.* This Title

(*p*) מלאך, ἄγγελος, Legatus, Nuncius.

Title was not appropriated to him, as a Prophet immediately called and inſpired, but it is communicated to all thoſe who are appointed and authorized by God to deliver his Meſſages to his People; *Mal.* 2. 7. *The Prieſt's Lips ſhould preſerve Knowledg, and they ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts.*

(2.) They are called *Elders* (q); Acts 14. 23. *When they had ordained the Elders in every Church:* Tit. 1. 5. — *Ordain Elders in every City.* The name of *Elders* was honourable among both Jews and Gentiles. The Jews dignified their Rulers, both Civil and Eccleſiaſtical, with the Title of *Elders:* And ſo

(q) זקנים, πρεσβύτεροι, Seniores.

ſo did the Greeks uſe the ſame, to ſignalize ſuch as were of eminency for their *VVorth* or *Office*. For thus doth one of them inform us, We call (ſaith he) thoſe Perſons Elders, whom we eſteem the *beſt*, or moſt excellent, and the *Ancients* (*r*): There are few, who have not heard of the Roman Senate and Senators (*s*). And Antiquaries tell us, that the Saxon word *Aldermen*, hath the Signification of Ancients, or Elder-men.

(3.) They are denominated *Guides* (*t*), ſuch as have the Conduct of others, and go before them in the Way of Religion; *Heb.* 13.7. *Remember them which have the Rule* (or

(*r*) ἀρίσους καὶ τοὺς πρέσβυτας. (*s*) Senatus & Senatores. (*t*) ἡγούμενοι, qui præeundo monſtrant viam.

(or are the Guides) *over you, who have ſpoken unto you the VVord of God.* And ver. 17. *Obey them that have the rule over you, and ſubmit your ſelves; for they watch for your Souls, as they that muſt give account.* The Miniſters of Chriſt have a Power to *lead*, though not to *compel* (*u*).

(4.) They are dignified with the Name of *Preſidents* (*w*), ſuch as are over others in the Lord; 1 Tim. 5. 17. *The Elders that rule* (or preſide) *well, account worthy of double Honour.*

I ſhall not farther enlarge upon thoſe Titles that ſet forth their Dignity; yet ſomewhat may be inferred

(*u*) Poteſtatem ἡγεμονικὴν, ducendi; non ἀναγκαστικὴν cogendi. (*w*) προεστῶτες προεστῶτες.

ferred that is obvious to every underſtanding Obſerver; That *Men ought to honour thoſe whom God delights to honour.* Or, let me lay this before you, in the Words of the Apoſtle, 1 *Theſſ.* 5. 12, 13. *And we beſeech you, Brethren, know them that labour among you, and are over you in the Lord, and admoniſh you.* To *know them* (*x*), not only that ye may *diſtinguiſh* them from other Perſons, or to *ſalute* them when ye meet them, or to have ſome *friendly Converſation* with them; but to yield them ſuch *Obſervance* as may teſtify that Honour and Obedience which ye owe to him that ſends them, and the Meſſages which they bring you in his Name, and clothed with his Autho-

(*x*) εἰδέναι.

Authority. And all this muſt be done not ſlightly, and out of Complement, but in Reality and Sincerity. And then, for the Degree of your eſteem of them, it muſt not be after a low and vulgar rate, but raiſed to a double height in Compariſon: *very highly* (*y*).

Let no Man think that I mentioned theſe magnificent Titles conferred on the Miniſters of Chriſt, out of Oſtentation or Ambition; for they have learn'd to bear Contempt, when caſt only upon their Perſons, or their outward State in the World; but yet they are obliged to *magnify their Office*, when Men do deſpiſe or reproach it. And for this, the Apoſtle's Example is their Warrant;

(*y*) ὑπερεκπερισσῶς, ſuper ex abundanti.

rant, *Rom.* 11. 13. — *Inaſmuch as I am the Apoſtle of the Gentiles, I magnify mine Office* (*z*). They know very well, that they are but earthen Veſſels, yet they carry an ineſtimable Treaſure; *Pearls in Oyſter-ſhells*, 2 *Cor.* 4. 7. (*a*). That all the Glory may be *ultimately* carried up to God: *For they preach not themſelves, but Chriſt Jeſus to be the Lord, and themſelves your Servants for Jeſus ſake.*

This may ſuffice to have been ſpoken of the Titles that ſet forth their Dignity: I ſhall be a little more copious in thoſe that bind them to their Duty: And I ſhall ſingle out ſuch as are of like im-

(*z*) τὴν διακονίαν μὰ δοξάζω. (*a*) Ἔχομεν δὲ τὸν θησαυρὸν ἐν ὀστρακίνοις σκεύεσι.

port with that of a Work-man, mentioned in the Text. As,

1. They are ſtiled *Biſhops*; *Acts* 20. 28. *Take heed to your ſelves, and to the Flock, over which the Holy Ghoſt hath made you Over-ſeers.* If the Greek word (*b*) had been rendred here, as it is generally in other places, it might have been tranſlated *Biſhops*. The Apoſtle tells us, 1 *Tim.* 3. 1. *He that deſireth the Office of a Biſhop, deſireth a good VVork* (*c*). The Apoſtle calls it a *VVork, not an Honour*, ſaith *Grotius*; or, as another gloſſeth, A Work, not a Dignity, or a more delicate and ſofter kind of Life. Let ſuch as glory in the Name, do the Work of a Biſhop, and all good Men will pay them due

(*b*) ἐπισκόπους. (*c*) Εἴ τις ἐπισκοπῆς ὀρέγεται καλοῦ ἔργου ἐπιθυμεῖ.

due respect. Sure we are, that the Charge that is given them, is very strict: 1 *Pet.* 5. 1, 2. *The Elders which are among you, I exhort, who also am an Elder:* — *Feed the Flock of God, which is among you, taking the Oversight thereof*; — or doing the Work of a Bishop toward them (*d*). And what the Work of the Primitive Bishop was, the Learned Dr. *Hamond* hath informed us; "It "was (saith he) the Work of the "Bishop, to be the *Mouth of the* "*People*, to offer up their Prayers, "Supplications, Intercessions and "Thanksgivings to Almighty God. "To receive to Baptism those that, "upon due trial, were found meet "for it: To administer the Lord's "Supper; which, in the first times

(*d*) ἐπισκοπῶντες.

"of Chriſtianity, was done very "frequently: To viſit the Sick, and "to pray for them: To ſtop the "Mouths of Gain-ſayers; to ad- "moniſh diſorderly Walkers: To "caſt out the Obſtinate and Incor- "rigible: To receive Penitents in- "to the Church, after ſufficient "trial made of their Repentance: "To take care of the Poor, Or- "phans, Widows and Strangers. "And, in ſhort, to attend to all the "Affairs of the Church of God. He that will conſciencioufly give up himſelf to all theſe Services, will need no other Argument to convince him of the Labouriouſneſs of that Office.

2. The Miniſters of Chriſt have the Name of *Paſtors* ſet upon them, as very directive, to ſhew them their Work and Employment;

Epheſ.

Epheſ. 4. 11. *Some Paſtors and Teachers* (*e*): 1 Pet. 5. 2. — *Feed the Flock that is among you* (*f*); i. e. Do all things that belong to the Office of a Paſtor. The Shepherd's Work in the literal Senſe, is very buſy and toilſom. *Jacob*, who had been long exerciſed in it, gives this account of it, *Gen.* 31. 40. *Thus was I in the day, the Drought conſumed me, and the Froſt by night; and my Sleep departed from me.* Neither can we ſuppoſe, that a Shepherd, in the Metaphorical Senſe, ſhould exonerate himſelf of all Care, and indulge himſelf in his Eaſe. It was never known that a Title to an Office ſhould diſcharge a Man from his proper Work and Employment.

(*e*) ποιμένας, καὶ διδασκάλους. (*f*) ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ.

We may infer what God requires and expects from thoſe whom he conſtitutes Shepherds, whether in a Political, or in an Eccleſiaſtical Senſe, by the ſharp Reproofs and ſevere Menaces, which he uſeth againſt the *Negligent*: Ezek. 34. 2, 3, 4. *Son of Man, propheſy againſt the Shepherds of* Iſrael; *propheſy, and ſay unto them, Thus ſaith the Lord againſt the Shepherds, VVo to the Shepherds of* Iſrael, *that feed themſelves: Should not the Shepherds feed the Flock? The Diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye ſought that which was loſt: but with Force and with Crueley, have ye ruled them.* I ſhould deſire no more of any

any Man, that thinks a Paſtor's Life to be a Life of Eaſe and Divertiſement, than to make experiment; though it be but among a few, and thoſe well-diſpoſed People, and he ſhall quickly find how much his Work will daily grow upon his hands: To ſatisfy the Doubting and Scrupulous; To ſet in joint the Bones which have been diſlocated or broken, by the Falls of ſuch as have been overtaken or ſurprized by Sin (*g*). To bear with the Infirmities, Slowneſs of Capacity, and Untowardneſs of ſuch as he labours to inſtruct: To apply ſutable Remedies to their various Spiritual Diſtempers: To look after, and bring back ſuch as have gone a-

(*g*) *Gal.* 6. 1. —ἐὰν προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι καταρτίζετε.

ſtray, either through their own Levity, or the Craftineſs of Seducers: With Patience, Pity and Compaſſion, to bear with thoſe that oppoſe themſelves. And beſides all this, meekly to treat the Petulant and Exorbitant, and to cicure or tame ſuch as have altogether broken the Yoke, and burſt the Bonds.

3. They are called *Servants or Miniſters.* Sometimes with reſpect to the Subject or Matter of their Miniſtration; and ſo they are ſtiled *Miniſters of the Word*; Luk. 1. 2. *Even as they delivered them to us, which from the beginning were Eye-witneſſes and Miniſters of the Word* (*h*). Sometimes to ſet forth their Relation to their Lord and Maſter,

(*h*) ὑπηρέται γενόμενοι τȣ̃ λόγȣ.

Maſter, to whom, or in whoſe Service, they do miniſter: So they are *the Miniſters of Chriſt*, 1 Cor. 4. 1. *Let a Man ſo account of us, as of the Miniſters of Chriſt* (*i.*) The Word made uſe of in the original Greek, tranſlated [*Miniſter*] doth primarily ſignify a *Rower*, one that doth tug and ſweat at the Oar (*k*). The Poet could ſay, That they who handle the Oar, ſtand in need of two things; Of God, to help them with a good Wind, and of their own Labour. The Appellation then of a Rower, being, in a Metaphorical Senſe, applied to a Servant, or Miniſter of Chriſt, may admoniſh him to continue his Care and Induſtry

(*i*) ὡς ὑπηρέτας χριστοῦ. (*k*) *The Primitive Verb is* ἐρέσσω, remigo: *but in the common Uſe, it is enlarged, and extended to ſignify a Servant in general.*

duſtry without any intermiſſion; for, ordinarily, the Wind and Tide are againſt him. And when it is ſo, if the Rower ſit ſtill but a little, his Veſſel may be carried far backward, and he may loſe more in *one* Hour than he can recover in *many*. If a Miniſter be remiſs, when falſe Doctrines, or Immoralities in Practice, like a Tempeſt, bear down all before them, ſuch Diſorders will quickly follow, as will not ſoon or eaſily be rectified or reformed. Let him therefore animate himſelf with the Apoſtle's Spirit and Reſolution, Gal. 2. 5. *To whom we gave place by Subjection, no not for an hour, that the Truth of the Goſpel might continue with you.*

4. They are frequently ſtiled *Miniſters or Servants*; but by a Word, differing very much in the Original

Original from the former, which alſo doth engage them to much Diligence and hard Labour; and that is, διάκονος. This Word is uſed ſometimes in the ſtrict Acceptation, and then it is rendred a *Deacon*; as 1 *Tim.* 3. 8. *Likewiſe alſo muſt the Deacons be grave* -- (*l*). The occaſion of erecting that Order in the Church, ye may find recorded in *Acts* 6. and their proper Work was, To take care of, and to manage the Stock of the Church; and this, in *ver.* 2. is ſet forth by their *ſerving of Tables* (*m*): but the Uſe of the Word in the larger Acceptation, is far more frequent; to denote, *A Miniſter of the New-Teſtament*, 2 Cor. 3. 6. *The Miniſter*

(*l*) διακόνες ὡσαύτως σεμνες. (*m*) διακονεῖν τραπέζαις.

ſter of God, 2 Cor. 6. 4. *A Miniſter of Jeſus Chriſt*, 1 Tim. 4. 6. That which I intend by adding this Appellation, is as a farther Demonſtration, That the Calling of a good Miniſter requires much Induſtry and Diligence in thoſe who will diſcharge their Duty with Fidelity: for the Verb from which the Word, which we render [Miniſter] is derived, doth ſignify to make haſte, or to work (*n*).

Thus ye have had an Account of this Property of a good Miniſter of Jeſus Chriſt, That he is a Workman: To which, I have added four Titles more of the ſame import, becauſe

(*n*) διάκονος is from κονέω; which Etymologiſts deduce from κόνις, Duſt; becauſe, they ſay, ſuch as run Races or work abroad, do raiſe the Duſt.

becauſe this ſeems moſt conſpicuous and eminent, in that Character which the Text ſets upon him: And there remains a little more to be ſpoken touching that Adjunct, which is added concerning him; For the Apoſtle did not ſatisfy himſelf with calling him a Work-man, but in a way of Illuſtration or Amplification, he ſubjoins, *That he is a Work-man that need not be aſhamed.* The Text hath it in one Word, *unaſhamed* (*o*); and this leads Interpreters into ſeveral ways of explaining the Senſe and Meaning of it. For ſome underſtand it *actively.* A good Miniſter muſt be a well-reſolved Perſon; that no Shame, Diſgrace, or Reproaches of Men, ſhould daunt

(*o*) ἀναίσχυντον.

daunt or diſcourage him from profeſſing or preaching the Goſpel. The Apoſtle *Paul* was well fortified againſt thoſe Impreſſions, which Shame might make upon weaker Minds; for he ſaith, *Rom.* 1. 16. *I am not aſhamed of the Goſpel of Chriſt* (*p*), and often mentioneth his *Parrheſia:* His ſpeaking openly, with Liberty and Confidence; as *Acts* 9. 29. *And he ſpake boldly in the Name of the Lord Jeſus.* — Acts 13. 46. *Then* Paul *and* Barnabas *waxed bold, and ſaid,* — (*q*). Neither could all the Calumnies raiſed againſt him, nor Injuries done him, make him aſhamed; 2 *Tim.* 1. 12. *For which Cauſe, I alſo ſuffer theſe things; nevertheleſs, I am not aſhamed.*

(*p*) οὐ γὰρ ἐπαισχύνομαι. (*q*) παῤῥησιασάμενοι.

aſhamed. — Impudence is, indeed, moſt hateful in an evil Matter, and draws down the Wrath of God upon brazen-faced Sinners; *Jer.*6.15. *Were they aſhamed when they had committed Abomination? nay, they were not at all aſhamed, neither could they bluſh, therefore they ſhall fall among them that fall.* — He hath an hard Province who is diepute with Ignorance, when it is patronized by Impudence. For how ſhall he inſtruct, or convince, thoſe who are not aſhamed of Impertinencies, Non-ſenſe, or moſt groſs Abſurdities? But when the Truths of God are to be vindicated, *The Faith which was at once delivered to the Saints*, to be contended for, and Holineſs to be propugned, the good Miniſter of Jeſus Chriſt ſhould be *bold as a Lion*, and pray earneſtly to God for that Grace

Grace which was promiſed to the Prophet *Ezekiel*, Chap. 3. ver. 8, 9. *Behold, I have made thy Face ſtrong againſt their Faces, and thy Forehead againſt their Foreheads, as an Adamant; harder than a Flint have I made thy Forehead. Fear them not, neither be diſmaid at their Looks, though they be a rebellious Houſe.* This may ſuffice for the active Senſe; and this way doth the Syriac Verſion look; *Shew thy ſelf a Work-man, without Confuſion:* and many of the Greek Commentators are reported to concur therein.

But there is alſo a *paſſive Senſe*, which may well be admitted, and that our own Tranſlators do prefer, and (as I think) doth beſt ſute with the Contexture of the Apoſtle's Diſcourſe; That a good Miniſter ſhould ſo carry it, in all his Mini-

Miniſterial Work, that *he need not be aſhamed.* The Apoſtle doth apparently inſiſt upon that Antitheſis which is between a contentious Sophiſter, who ſtrives about Words that are unprofitable and vain, and a Work-man that needeth not be aſhamed. When the Deſign and Management of a fallacious fiery Diſputation is detected, the Work-man hath abundant cauſe to be aſhamed, for *his Folly will be made manifeſt to all Men.* But when the good Miniſter's Work is moſt narrowly ſearched and ſifted, he may hold up his Face *without ſpot*; yea, (his Infirmities being graciouſly covered and pardoned) *he may have confidence, and not be aſhamed before Chriſt at his Coming.*

This may ſuffice for the third Property of a good Miniſter of Je-

ſus Chriſt; He is a Work-man that needeth not to be aſhamed.

4*thly*. The Character of a good Miniſter of Jeſus Chriſt, is concluded with this Property, *That he is one who rightly divides the Word of Truth*. For the clearing of this, two Things are to be attended unto, which may be diſpatched with convenient Brevity.

(1.) What is the Subject or Matter about which his principal Study and Labour is to be employed, and that is, *The Word of Truth*.

(2.) What is incumbent upon him, with reſpect to the Word of Truth; and that is, *That he rightly divide it*.

1. It is the Word of Truth, in, and about which, the Thoughts and

and Studies of a good Miniſter of Jeſus Chriſt are to be exerciſed. Not in doubtful Diſputations, nor in the bare Opinions and Dictates of Men, though of great Reputation and Authority: Much leſs in framing *cunningly deviſed Fables*, or golden Legends, which may raiſe in the Ignorant and Credulous, Admiration, Superſtition and Rapture; but in the Conſiderate and Prudent, Diſdain and Indignation. The Apoſtle hath informed us, How the great Apoſtacy from the Chriſtian Faith, was to be managed and carried on, 1 *Tim.* 4. 1, 2. —*By giving heed to ſeducing Spirits, and Doctrines of Devils; ſpeaking Lies in Hypocriſy*: but the good Miniſter muſt firmly and entirely adhere to the Word of Truth. The great Repoſitory whereof, is the

Holy Scripture, which bears upon it that glorious Inſcription, *The Scripture of Truth*, Dan. 10. 21. (*r*) and *the VVord of Truth, the Goſpel of Salvation*, Eph. 1. 13. and again, *The VVord of the Truth of the Goſpel.* From hence muſt the good Miniſter derive, confirm, and improve all his Doctrine: *For the whole Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs: That the Man of God may be perfect, throughly furniſhed to all good VVorks.* They then offer an intolerable Affront to the Divine Majeſty, who *ſpeak wickedly for God, or talk deceitfully for him*, Job 13. 7.

2. What

(*r*) בכתב אמרת ἐν γραφῇ ἀληθείας ὁ.

2. What is the proper Work of a good Miniſter of Chriſt, wherein he is to be occupied with reference to this Word of Truth; and that is, *rightly to divide it* (*s*); which cannot be underſtood in a literal, but in a metaphorical Senſe. The Conjectures of Men about the explicating of the Metaphor, have been various. Some think it ſpoken in way of Alluſion, to the Prieſt's cutting abroad, and dividing the Sacrifices into their ſeveral Parts, in which they were very curious and exact. Others conceive, that the Apoſtle hath reſpect to thoſe (*t*) *Sections*, into which the Book of the Law was divided by the Jews, in order to their reading of

(*s*) ὀρθοτομεῖν. (*t*) פסוקים.

it in their Synagogues. Others think the Metaphor to be taken from Mothers or Nurses, who cut the Meat which they give their Children into small pieces, that they may the better receive and digest it. But not to insist upon the Critical Part, I think the Sense and Meaning is well expressed by the vulgar Latin, *Rightly handling the VVord of Truth* (*u*); and by the Syriac, *Rightly preaching* —— (*w*). But if we expect something instructive from the Metaphor made use of, I suppose it may afford us some light if compare these Passages of Scripture together. (1.) The Apostle doth stile the Ministers of Christ, *Stewards of the Mysteries of God*,

(*u*) Rectè tractantem. (*w*) Rectè prædicantem.

God, 1 Cor. 4. 1. (2.) Our Saviour aſſigns this as one Property of a good and faithful Steward, who is ſet over the Houſhold, that he may give to every one *their portion of Meat* in due ſeaſon, *Luk.* 12. 42. (*x*) diſtributing to every one their proper *Dimenſum*, or Allotment: as *Exod* 16. 16. *Every Man according to his Eating.* Herein then lies much of the good Miniſter's Prudence, Care and Tenderneſs, ſo to divide the Word of Truth, that every one may have their proper Portion: *He muſt provide Milk for Babes, and ſtrong Meat for them that are of full Age*, Heb. 5. 13, 14. accommodating his Teaching to the Neceſſities and Capacities of the

(*x*) τὸ σιτμέτειον.

Hearers. In this, their Lord and Maſter Chriſt went before them, and hath left them an Example, *For he ſpake the Word as the People were able to hear*; *i. e.* to underſtand, and profit by it; *Mar.* 4. 33. It is a ſingular Grace or Mercy that God beſtows on his Miniſters, *The Tongue of the Learned, that they ſhould ſpeak a Word in ſeaſon* (*y*). A Word in ſeaſon to the Weary, that they may be refreſhed: A Word in ſeaſon to the Sorrowful, that they may be comforted: A Word to the Doubting, that they may be ſetled and eſtabliſhed: A Word to the Secure and Impenitent, that they may be awakened and convinced; and ſo to others, as

(*y*) *Iſaiah* 50. 4.

as their Caſe and Condition may require, for then is the Word of Truth rightly divided.

And thus I have endeavoured to repreſent before you the Delineation of a good Miniſter of Jeſus Chriſt, according to thoſe four Properties which are ſuggeſted in, and from the Text.

And now, if ye have attended unto, and duly conſidered that Character which hath been given of a good Miniſter, I preſume that many of you will be apprehenſive, that it was not without reaſon that I intimated, in the entrance upon this Diſcourſe, that I ſhould hold up before you a Glaſs, or Mirror, wherein ye might ſee the Portraicture

traicture of that good Miniſter (whoſe Funeral we, this Day, ſolemnize) to be reflected. It would be no difficult Undertaking to draw the Parallel, and ſhew the Correſpondence in every Particular: But that Performance would require near as much time as that which has been already filled up: Ye muſt therefore be contented with ſuch ſhort Recollections, as I can recover upon the haſty Exerciſe of my Thoughts.

The reverend and worthy Miniſter of Jeſus Chriſt, Mr. *Richard Steel*, was born in *Cheſhire* near *Nantwich*, on the tenth Day of *May*, *Anno Dom.* 1629, and left this World *November* the 16*th*, *Anno Dom.* 1692, ſo that he died in the 64*th* Year of his Age. Where he had his Education in his younger

ger Years, hath not come to my notice: but I find in the *Fasti Oxonienses*, That *Richard Steel* was Master of Arts of St. *John*'s College in *Cambridg*, and was Incorporated into the University of *Oxford*, *March* the 27*th* 1656. He is there mentioned among the *Oxford*-Writers; and several of his Printed Works are recited. When he entred into the sacred Ministery is unknown to me; but after that he was invested therewith, I am informed that he did exercise it in divers places, as the Providence of God disposed of him, until he came to *London*, which, (as I conjecture) was about 24 or 25 Years ago: and here he hath continued, preaching the Gospel in and about the City, as God gave him Liberty and Opportunity, until

til he put a period both to his *Labours and Life*. That he did eminently diſcharge the Duty of a good Miniſter, will appear by ſome few Remarks, whereby it will be made evident, that he wrote very fairly after that Copy which I have been decyphering unto you: *e.gr.*

1. Our Apoſtle, the more to recommend a good Miniſter, doth ſhew, How unlike he is to a contentious wrangling Sophiſter, which lives in the fire of Diſputing and Dividing. But it may be truly ſaid of our worthy Brother, as it was of *Caleb*, *He was a Man of another Spirit*. He hated Contentions and Diviſions; he greatly bewailed them; and uſed his uttermoſt Endeavour to promote Union and Concord. That this was his Temper, is clearly demonſtrated by his

Diſcourſe

Diſcourſe againſt uncharitable Contentions in the Church of God. Which Diſcourſe is printed in the 4*th* Volume of the Caſuiſtical Morning-Exerciſes, preached in *October* 1689, wherein he ſhewed a deep Judgment, and a very prudent pacifick Spirit.

2. The Apoſtle deſcribes a good Miniſter of Jeſus Chriſt, by his Studiouſneſs and Diligence. In which, it muſt be concluded, that our deceaſed Brother was very exemplary. For his Sermons were compoſed and written with mature Digeſtion, though with much Brevity; which manifeſt them to have been the Product of many ſerious Thoughts; and conſidering his Conſtancy in Preaching, muſt needs require very hard Study. His *Manuſcript Notes* of his Sermons

mons are exceeding many, and deſerve to be carefully preſerved. When we compute the time, that muſt neceſſarily have been ſpent about his ordinary Labours, we may judg, that a Perſon of more than common Attainments, had filled it up very well: Yet he redeemed ſo much beſides, as enabled him to compoſe and publiſh ſeveral *pious and profitable Treatiſes*. Of which, I think, it may be of good uſe to annex a Catalogue: As,

(1.) *An Antidote againſt Diſtractions*; Or, An Endeavour to ſerve the Church in the daily Caſe of Wandrings in the Worſhip of God. This Treatiſe came to my hands before I ever ſaw the Face of the Author; and I have heard many to bleſs God for it, and to profeſs

profeſs that they were greatly edified by it. What Acceptance this Book hath found with ſuch as are ſerious in Religion, may be eſtimated by the ſeveral Impreſſions of it. There is one Circumſtance more that relates to it, which may not be paſſed over, *viz.* That it was written by Mr. *Steel* when he was in Priſon in *Wales* for Nonconformity: Here we find that exemplified, which was once the Caſe of St. *Paul*, 2 Tim. 2. 9. *VVherein I ſuffer Trouble as an Evil-Doer, even unto Bonds: but the VVord of God is not bound.* And as, while he was in Priſon, he endeavoured to edify the Church of God by his Writings; ſo he did alſo by his Preaching, while he was under Confinement, ſeek the Salvation of thoſe who came to hear him.

him. And it is to be hoped, that it may be ſaid of ſome of them, as *Paul* did of *Oneſimus*, that they were begotten again by him, while he was in Bonds.

(2.) *The Husband-man's Calling*; ſhewing the Excellencies, Temptations, Graces and Duties of the Chriſtian Husband-man.

(3.) *A plain Diſcourſe of Uprightneſs*; ſhewing the Properties and Privileges of an upright Man.

(4.) *The Tradeſ-man's Calling*: A Diſcourſe concerning the Nature, Neceſſity, Choice, *&c.* of a Calling in general; and Directions for the right managing of the Tradeſman's Calling in particular.

(5.) *A*

(5.) *A Diſcourſe of Old-Age*; Tending to the Inſtruction, Caution and Comfort of Aged Perſons.

(6.) *A Scheme and Abſtract of the Chriſtian Religion, Comprized in fifty two Heads, with the Texts of Scripture on which they are grounded.* And ſome ſhort Indications, How they were more largely handled.

(7.) Beſides his Diſcourſe againſt uncharitable Contentions, printed among the Sermons in the 4*th* Volume of the Caſuiſtical Morning-Exerciſes; there are alſo other Sermons of his printed: As, (1.) *The Duties of Husbands and Wives* toward each other, in the Supplement of the Morning-Exerciſe at *Cripple-gate*, 1674.

(2.) *Believers Right to the Cup in the Lord's Supper*: In the Morning-Exerciſe againſt Popery, 1675. (3.) *What are the Hindrances and Helps to a good Memory, in ſpiritual Things*: In the Continuation of the Morning-Exerciſes, Queſtions, and Caſes of Conſcience, 1683.

Theſe are the Books which were publiſhed by our Reverend Brother; by the diligent Reading whereof, private Chriſtians may, by God's Bleſſing, be much improved in their ſpiritual Growth.

3. A good Miniſter of Jeſus Chriſt will ſtudy to approve himſelf unto God: And to do ſo, we may be aſſured, was the conſtant Care and Endeavour of our deceaſed Brother. For he was circumſpect,

ſpect, unblameable and exemplary in the whole Courſe of his Converſation, and the Exerciſe of his Miniſtry; who might, through Grace, have taken up the Apoſtle's Words, 2 *Cor.* 1. 12. *Our rejoycing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of God, we have had our Converſation in the World.* And now, we doubt not, but that God's Approbation of him, is perfectly aſſured, by his actual Admiſſion of him into *his Preſence, where there is fulneſs of Joy, and at whoſe Right-hand are Pleaſures for evermore.*

4. A good Miniſter of Jeſus Chriſt, is a Work-man that need not to be aſhamed: His abundant Labours do manifeſt that he was

a conſtant and diligent Work-man; and the Lord Chriſt did ſo aſſiſt and help him in his Work, that upon an impartial Review, he needed not to have been aſhamed of it. He had a ſingular Faculty of ſaying much in a little. The Subjects which he diſcourſed upon, were practical and profitable. Since our Conjunction, that we laboured together in the Service of Chriſt, he preached over *the Parable of the wiſe and fooliſh Virgins*, in *Matt.* 25. Then he ſpent a conſiderable time in reſolving many *practical Caſes of Conſcience*, with great Plainneſs and Perſpicuity; both for Inſtruction and Satisfaction. His laſt Undertaking, was to treat of the *Attributes of God.* They are a rich Mine of ſpiritual Treaſures; but they are alſo a vaſt and boundleſs Ocean:

Ocean: Each of them are ſo large a Field, that the moſt ſearching and illuminated Underſtanding cannot reach its Limits; yet he could contract his Diſcourſes, that uſually he allotted but one Sermon for each Attribute. His laſt Sermon was upon the *Goodneſs of God*; which he concluded with an Exhortation to make a preſent Choice of God for our God; and his laſt Words were cloſe and piercing, fit to make a laſting Impreſſion, [Ye cannot make a better Choice, and are eternally undone if ye make a worſe.] The Contemplation of the Attributes of God muſt needs have filled him with Raviſhment, while he viewed them, though but as in a Glaſs, darkly. But now he is gone to thoſe Regions of Light and Love, where all Miſts

are diſpelled; and there he hath ſuch a Knowledg of them, as they who are muffled up with Mortality, cannot comprehend.

5. He was a Paſtor, who made it his buſineſs to over-ſee, and feed his Flock. He deſired to know his Sheep by name: He often viſited thoſe who were his peculiar Charge, and endeavoured to edify them with ſome ſerious Diſcourſe about their Soul-Concernments, enquiring after their Proficiency; reſolving their Doubts, encouraging and directing them, as their Caſe did require. He was careful and exact in obſerving whether any of them failed in their Attendance upon the Ordinances of God: eſpecially, if he miſſed any of them at the Lord's Supper, once or twice, he would be ſure to ſend to them;

and

and (on the firſt Opportunity) to enquire of them, What it was that kept them away?

6. As a good Miniſter of Jeſus Chriſt, he was very dextrous and skilful in rightly dividing the Word of Truth. In every Sermon he was careful to provide Milk for Babes, and ſtrong Meat for grown Men. His Stile was eaſy, familiar, though far from being looſe, careleſs or ruſtick: But his Matter was always ſubſtantial and weighty; and ſo, by a rare Compoſition, his Diſcourſes were framed and attempered, that the Meaneſt might learn, and thoſe of higher Attainments, meet with nothing to be nauſeated.

7. As in his Preaching he made it appear, That he was richly ſtored with Scripture-Knowledg;

ledg; ſo in his Praying, he gave evident Proof, That the Spirit of Grace and Supplication was plentifully poured out upon him: for he performed that holy Duty orderly, perſpicuouſly, ſeriouſly and affectionately, to the exciting of Devotion in thoſe that joined with him.

Theſe Inſtances are ſufficient to demonſtrate, That the Character of a good Miniſter of Jeſus Chriſt was truly exemplified in him.

As to the Circumſtances of his *laſt Sickneſs and Death*, I have but little to inſiſt upon, becauſe, I think, that generally all of you were as well acquainted with them as my ſelf. On the Lord's-Day, which was the 13*th* of this inſtant

inſtant *November*, he preached in this Place in the Morning, and at *Hogſden* in the Afternoon. On Monday he viſited ſeveral Friends in *London*, and ſeemed to be as lively and vigorous, as uſually he had been for a long time. He had been afflicted with the Tiſſick for many Years, otherwiſe he was as vegete and active, as moſt who arrived at his Years. In the Evening he repaired to a Friend's Houſe in *Cheapſide*, where he intended to lodg that Night: But finding himſelf under great Indiſpoſition, he was carried to his own Houſe in a Coach, about ten of the Clock. The next Day, he roſe, and ſeemed to be ſomewhat revived, but kept his Chamber all that Day. On the Wedneſday he continued in his Bed very faint and ſhot-breathed.

He

He had the Aſſiſtance of a very able Phyſician, his intimate Friend, who took the beſt Method with him that his Art could direct unto; but *our Days are determined, and the number of our Months is with God, which we cannot paſs.* He complained not of any Pain, and the uſe of his Reaſon and Senſes continued to the very laſt; and about ten of the Clock at Night, without any Struggle or Pangs, he quietly gave up the Ghoſt, finding a very ſhort and eaſy Paſſage to his eternal Reſt. *Bleſſed are the Dead which die in the Lord; yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.*

Having given this ſhort Account of our Reverend Brother; I ſhall addreſs

addreſs my ſelf, in a few Words, to thoſe who attended upon his Miniſtry, and conclude.

1. Be deeply affected with this ſharp Diſpenſation of Providence. Your loving, laborious and faithful Paſtor, is removed from you. He will never more inſtruct you, nor pray with you, nor pray particularly for you, (at leaſt, the Scripture gives no Aſſurance thereof) yet we may hope, that many Prayers which he put up in his Lifetime, for his Children, Friends and Hearers, are recorded in Heaven, and may, in God's due time, bring down Bleſſings upon them.

2. Many of you do profeſs, that ye had a very great eſteem for him: Now make it appear, that your Affections were real and radicated. I ſhall preſs you with our Saviour's

Teſt,

Teſt, or Trial of his Diſciples Love to him, *If ye love me, keep my Commandments:* So, if ye ſincerely loved your good Miniſter, let your Converſations be correſpondent to that holy Doctrine which he taught you. To commend a Preacher, and yet to live contrary to his Doctrine, is to affront and deride him. An impenitent, unreformed Sinner, who lives in Pride, Earthlineſs, Envy, Senſuality and Paſſionateneſs, and the like Immoralities, cannot be a cordial Friend to a faithful Miniſter. It is the great Honour of a Teacher, when his Hearers are good Proficients in the School of Chriſt; but the Ignorant and Prophane, are a Reproach to him. Many will be apt to impute the Non-proficiency of the Scholar, to the want

of

of Skill or Diligence in the Maſter.

3. Slack not, but increaſe your Diligence to promote the Edification and Salvation of your Souls, now when your Teacher is removed. This will be one Evidence of your Sincerity, and that ye were acted from an internal, vital Principle. A living Man moves; and a Clock, or Machin, moves; but there is a vaſt Difference between their Motions: The one moves from a *vital Principle*, the other only *from Springs or Weights*. Let it never be ſaid of any of you, as it was ſaid of *Joaſh, That after the Death of* Jehojada, *he left the Houſe of the Lord.* Could your Paſtor ſpeak to you, I ſuppoſe, he might well uſe the Words of the Apoſtle, (which I heartily recommend to you)

you) Phil. 2. 12, 13. *Wherefore, my beloved Brethren, as ye have always obeyed, not as in my Preſence only, but now much more in my Abſence; work out your own Salvation with Fear and Trembling. For it is God that worketh in you, both to will and to do, of his good Pleaſure.*

FINIS.

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